Silsila-e Shattari Bihar Mai

By

Dr. Fuzail Ahmad Qadri

Roman English By Abdul Razzaq qadri Shattari

Silsila E Shattariya Bihar Main

BY

Dr. Fuzail Ahmad Qadri

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين . نبينا محمد وعلى آله وصحبه أجمعين

Ye Maqaala Dr.Fuzail Ahmad Qadri Sahab Ka Urdu Main Hai Is Maqaala Me Silsila E Shattariya Ke Mutalliq Bahut Achchhi Malumat Hai, Bahut Se Log Urdu Padhna Nahi Jante Hai Isliye Main (Abdul Razzaq Qadri Shattari Ghulam E Khanqahe Aaliya Qadriya Shattariya Al-haaj Sayyad Badi'uddin Zia'ul'haq Qalandari Qadri Shattari (Khirala Sharif District Khandawa Mp) Ne Is Maqaala (Silsila E Shattari Bihaar Main) Ko Roman English Main Karne Ki Koshish Ki Hai Allah Ta'ala Apne Fazl Wa Karam Se Apne Pyaaro Ke Sadke Ise Qubul Wa Maqbool Farmaye Aameen

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Tasawwuf Islam Ki Tareekh Main Silsila Shattariya Wahid Ruhani Silsila Hai Jiska Naam Ruhani Khususiyat Ki Wajah Se Raaij Hai Warna Tamam Salasil Kisi Jagah Ya Kisi Ruhani Peshwa Ke Naam Se Mausuum Hai، Ye Silsila Hazrat Bayazid Tayfur Bastami Se Mansoob Hai[1] Iski Vajh-E-Tasmiya Ke Mutallik Bahut Si Aarah Hai Manahij-us–Shattar Ke Musannif Ki Raae Bahut Jame Hai Wo Likhte Hai

شطار صیغة مبالغه شاطر است

الشطر بمعنی جانب و طرف آید ـ

چوں طالب حق روئے همت ازهر سوگردانید متوجه قبله جمال الهی باشد شاطر شد ـ

چوں فناء نفس وهوا واماتت آن درملاحظه توحید ذات وصفات و افعال الهی نمود وماسوی الله راعدم دید واصل حقیقی شد، شطار اطلاق یافت

ولفظ شطار در رساله حضرت نجم الدین کبری بالفظ اخیار و ابرار مذکور شده است این همه لفظ جمع اند پس شطار

هم جمع شاطر بضم باشد

چنانچه جهال وعقال و حکام که جمع جاهل و عاقل و حاکم بضم است

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1 **Abdul Rahman Jami Nafahaat Ul-Uns Dehli, H-1284 Safa 38-39**

تاحسن مقابله اخیار و ابرار باشد و در طرح شطار بمعنی شطرنج باز و شتر تیز رو و کودک شوخ گفته این معنی و طایفه یافته می شود که حق تعالی مجاهدان في الله که حق جهاد که معرفت ذات وصفات الهی حاصل می نماید و وعده مشاهده رویت خود اینها را بعد مرگ طبعی در دار آخرت نموده که بقدر معرفت این درین جهاں رویت و مشاهده درآن جهان خواهد بخشید ۔

چوں طایفه موعوده آخرت را بمرگ ارادی درین جهاں خواستند پس هم شوخ و تیز رو و بازنده خودی نامیده شدند[2]

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2 Imamuddin Rajgiri Manahij - Us –Shattar (Makhtuta) Khudabakhs Oriental Public Library Patna Number 4422 Wark 33 Ba Wa 34 Alif

Shattar Shatir Ka Shega Mubalga Hai Al-Shatr Ke Ma'ani Janib Aur Taraf Ke Hote Hai , Jab Talib Haq Har Taraf Se Ruugardaani Karke Jamaale Ilaahi Ke Qibla Ki Taraf Mutawajjeh Hota Hai To Shatir Hojata Hai, Chunke Isme Wo Fana Nafs Wa'hawa Aur Amatat Mulaahiza Tauhiid Aur Zaat Wa Sifaat -E-Ilaahi Se Do Chaar Hota Hai, Allah Ke Siwa Kisi Ko Nahi Dekhta Aur Vasil-e haqiqi Hota Hai,Yuun Shattar Ka Itlaq Usper Hone Lagta Hai, Lafz Shattar Risala Hazrat Nazmuddin Kubra Main Akhyar Wa Abrar Ke Sath Istimal Huwa Hai,Ye Tamam Alfaz Jama Hai, Chunanche Shattar Bhi Jama Huwa Jesa Ke Jahaal Aqqaal Hukkaam Jahil Aqil Aur Hakim Ki Jama Hai Taake Abrar Akhiyar Ke Sath Husn Muqabla Ho Shattar, Shatranbaz, Shatr Tezru Aur Shookh Bachcha Ke Liye Bhi Istimal Hota Hai, Ye Lafz Un Logo Ke Liye Bhi Istimal Kiya Gaya Hai Jo Marifat Zaat Wa Shifaat Ilaahi Ke Liye Jihaad Karte Hai Kyu Ke Iske Jariye Allah Ta'ala Inhe Baad Marg-E-Tab'ii Akhirat Main Apne Ruuyat Aur Mushahide Se Nawaze Ga , Chunke Ye Log Akhirat Marg Iradi Se Is Jaha Main Hashil Karte Hai، Lihaza Shookh, Tez-Ru Aur Baazinda Khudi Kehlate Hai Shaikh Qazin Shattari Apne Malfooz Main Farmate Hai Al-Shatr Al-Qareeb[3]

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3 Mir Sayyad Ali Urf Manjhan Danishmand Ma'adin Ul Asrar Malfuzat Shaikh Mohammad Qazin(Makhtutah) Kitab Khana Khanqah Mujibia Phulwari Sharif Baab Si Wekam [31] Dar'bayan Mashrab-E Shattar Wa Deen Kamil, Warq 36 Ba,

Aur Aage Chalkar Phir Farmate Hai

شغل شطار حضرت رسالت پناہ را جبرائیل در آخر عمر تلقین کردہ اند, 4

Shagal Shattar Hazrat Risalat Panah Ko Jibrail Ne Aakhir Umr Main Talqeen Kiya

Ye Silsila Hindustanmain Firdausiya Ke Naam Se Bhi Mosoom Hai Chunanche Makhdoom Shoaib Firdausi Ka Khayal Hai Ke Dar Asl Ye Silsila Shattariya Hi Hai Chunke Ke Hazrat Shaikh Ruknuddin, Firdausi Ke Naam Se Mashoor Huwe Is Liye Ye Silsila Hindustan Main Firdausiya Ke Naam Se Mashoor Huwa 5

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4 Ayzan

5 Mir Imamuddin Rajgiri Malfuzat Shaikh Ruknuddin Shattari , (Makhtutah) Khuda Bakhsh Oriental Public Library Patna Number 1843 Wa Niz Number 3010,

Baad Main Shah Abdullah Shattar Se Jo Silsila Hindustan Main Qiyaam Huwa Usne Shattariya Ke Naam Se Shohrat Payi Dar Asl Firdosiya Aur Shattariya Khwajgan Se Mutallik Hai Silsila E Shattariya Bukhara Main Ishqiya Aur Room Main Tayfuriya Ya Bastamiyah Ke Naam Se Mashoor Huwa [6] Silsila Tayfuriya Bastamiyah Ke Avval Tarin Bujurg Jo Shattar Ke Naam Se Mashoor Huwe Shah Abdullah Shattar Hai Inhone Ne Riyaazat-E- Shaqa (Shakht Riyazat) Ke Baad Shagal Ilm Shattar Hashil Kiya Chunanche Unke Peer Shaikh Aarif Inhe Abdullah Shattar Kehkar Mukhatib Farmate Thay Yuun Silsila Shattar Unse Mansoob Huwa Aur Fayla7 Shah Abdullah Shattar 15vi Sadi Isvi Ke Rub Aakhir (¼) Main Hindustan Tashrif Laaye Aur Barre Shagir Ka Ek Tufani Daura Kiya Aur Aakhir Main Mandav Main Mustakil Sukuunat Ikhtiyar Karli Aur Wahi 1485 Isvi Main Daa'ii-E-Ajalko Labbaik Kaha[8] Hindustan Main Shah Abdullah Shattar Ke Do Khulfa Shaikh Muhammad Qazin Aur Shaikh Muhammad Hafiz Jaunpuri Huwe Zer-E-Nazar Maqaale Main Shaikh Muhammad Qazin Aur Unki Aulad Ki Zindagi Talimat Aur Silsila Shattariya Ki Tarweez Wa

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6 Malfuzat Shaikh Ruknuddin Shattari , Warq 34ba

7 Khaliq Ahmad Nizami the Shattari Saint's And Their Attitude Toward The State Medieval India Quarter1y, Vo1. I No. 2, Aligarh October 1950, P. 56

8 Shaikh Abdul Haq Muhaddish Dehlvi, Akhbar Al Akhyar Dehli, 1309h Safa 201-202

Isha'at Main Unki Masaei Ka Jaiza Liya Gaya Shaikh Muhammad Qazin Shattari Ke Ajdaad Dayaare Arab Se Aakar Bihar Ke Qasba Main Aabaad Huwe Bihar Main Ahd-E-Vustaa (عهد وسطى) Ki Tareekh Main Qasba Maner Ko Khas Ahmiyat Hashil Hai Ye Qasba Maujuda Shaher Patna Ke Magrib Main 25 Km Ki Duri Per Waqe Hai, Musalmano Ki Ibtidayi Ahad Hukumat Main Mashriki'hindustan Main Rushd-O-Hidaayat Tasawwuf-I Irfan Ke Sute Isi Qasbe Se Futay Hai, Shang Aur Moriya Ahad Se Mutallik Aasaar-E-Qadima Ke Jo Maakhaz Is Ilaqe Main Mile Hai Inki Ru Se Ye Ilaqe 700 Saal Qabl-E Masih Se Aabaad Thaa [9] Lekin Qasba Maner Ka Naam Wazeh Taur Per 1227 Isvi Ke Tanbe Ke Ek Danpatr Main Milta Hai Jo Kannauj Ke Gahadaval Raja Govind Chand Dev Ne Maner Ke Ek Baramman Gainshur Sarman Ko Ata Kiya Jalil Ul Qadr Farmanrava Govind Chand Ba Khabar Karta Hai Aur Hidayat Jari Karta Hai Un Logo Ke Naam Jo Maner Division Ke Pandali Aur Gunadi Gaon Main Rehte Wazeh Ho Ke Mazkura Gaon Zameen Wa Pani Dhaat (دهات) Ki Kaane Namak Ke Zakhair Machhliyo Ke Talab Khandak Wa Khuski Darakht Aur Aam Ke Jangalo Ke Sath Baramman Thakur Shree Genshur Sarman Ko Itwar Jeeth Ki 11tareekh 1183 Supurd Karta Hai Ba Hukm

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9 **Aasar-E-Qadimaaur Qadeem Hindustan Ki Tareekh Ke Maherin Ka Khayal Hai Ke Bartano Ke Jo Chamakdar Tukde Is Ilaqe Se Dastyab Huwe Hai Wo N.B.P Yani Northem Black Polished Where Phase Se Talluk Rakhte Hai Jiska Jamana 600 Saal Qabl Masih Se Aagaz Ahad Masih Tak Hai Mulahiza Ho Ram**

Muujib Tum Log Baqaaya Maal-Guzaarii Tijaaratii Tex Aur Turko Ke Tex Ke Sath Ada Karo[10] Qasbe Maner Ke Mutalliq Jis Avval Musalman Hasti Ka Zikr Milta Hai Wo Momin Aarif Ki Thi Kaha Jata Hai Ke Saltanat Dehli Ke Qiyaam Se Qabl Wo Ba'garaz Isha'at E Islam Is Ilaqe Main Aye Aur Maner Ke Hindu Raja Ki Iizaa-Rasaanii (Taklif Pohchane) Se Tang Aakar Madinah Rawana Huwe Jaha Inhone Apni Rudad (Apne Haalaat) Bait Ul Muqaddas Ke Mohalle Quds Khalil Ke Rehne Wale Imaam Muhammad Taj FaqihSe Bayan Ki Taaj Faqih Inki Madad Per Kamar-Basta Huwe Aur Mujahideen Ki Ek Jamat Lekar Maner Tashrif Laye , Raja Ne Raah-E-Faraar Ikhtiyar Karna Chahi Magar Bhag Na Saka Aur Imaam

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10 Ashl Kutabah Sanskrit Main Hai Matan Aur Angrezitarjuma Ke Liye Mulahiza Ho Ram Avatar Shastri Ka Mazmoon Maner Copper Plant Of King Govinda Chandra Dev Off Kannauj Journal Of Bihar And Orissa Research Society Patna Vol Ii 1916 Page 443-44tambe Ke Is Dan Patr Per Mazkur Turkon Ke Tex Se Jo Baaz Muarkheen Aur Tazkirah Nigaron Ne Yah Natija Akhaz Kar Liya Ki Musalman Turk Bihar Aur Uske Navah Mein Is Jamane Mein Maujud The Professor Syed Hasan Askari Ne (Bihar Drought The Ages Edited By R.R Diwakar Patna 1959) Ke Safa 381 Per Aur Tayyab Abdali Ne (Hazrat Sufi Feri Ke Nasri Karname Allahabad 1977isvi) Ke Safa 27 Per Is Taraf Isharah Kiya Hai, Halanke Turko Ka Tex Ashl Ek Difae Tadbeer Thi Jo Turk Hamla Aawaro Ko Qunooz Ka Girhawal Raja Ada Kiya Karta Tha Mazeed Tafseel Ke Liye Mulahiza Ho Paul-Jacksonki Kitab (The Way Of A Sufi Sarfuddin Maneri Delhi 1987 Page-16)

Taj Faqih Ke Hatho Mara Gaya Is Tarah Maner Fateh Huwa[11] Lekin Taj Faqih Ka Dil Yaha Nahi Laga[12]

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11 Tajjub Hai Ke Manaqib Al Ashfiya Musannif Makhdoom Shoaib Firdosi Jo Makhdoom Sharfuddin Ahmad Aur Un Mashaikh Ki Sabse Pehli Aur Mustanad Swaneh Hai Is Silsile Main Khamos Hai Aur Taj Faqih Ka Maner Aane Ka Koi Tazkirah Isme Nahi Hai , Sabse Pehle Tazkirah Jisme Tafseel Se Zikr Milta Hai Wo Farzand Ali Sufi Maneri Ka Tarjumah Manaqib Al Ashfiya Mausum,Ba Waseela Sharf Wazariya Daulat Hai Jo1311h Main Dusri Baar 1334h Main Aur Tisri Baar 1961isvi Aur Choathi Baar Tayyab Abdali Ne Hawashi (Hashiya Ki Jama) Ke Sath Murattab Karke Allahabad Se 1965isvi Main Shaie Ki, Sayyad Zameer'uddin Ahmad Ne Seerat Al-Sharf , Patna 1901isvi Main Mukhtasaran Is Zikr Ko Dohraya Hai Tayyab Abdali Sufi Manri Ke Nasri Karname Hai, Safa 27-28 Per Yehi Baat Likhte Hai Teeno Tazkirah Nigaro Ne Taj Faqih Ko Fateh Maner Qarar Diya Hai Aur Sufi Maneri Ka Tasnif Karda Qat'aa Tareekh Is Ke Sabut Main Diya Hai

یافت چون بر راجه منیر ظفر داد امام ازدین جهانے را نوے

هست منقول از بزرگان سلف سال آن دین محمد شد قوی ٥٧٦ھ

Deen Muhammad Shud Qawi Professor Syed Hasan Askari Ne Bhi Apne Ek Mazmoon Mein Jo Dowakarki Bihar Through The Ages Main Shamil Hai Diya Tha Magar Ab Unka Khayal Hai Ke Ye Qat'a Tareekh Bahut Baad Ki Tasnif Hai Lehaza Isper Aitbar Nahi Kiya Jasakta

Aur Apne Beto Shaikh Muhammad Israil [13] Aur Shaikh Muhammad Ismail [14] Jinki Walida Ka Intiqal Ho Chuka Tha Maner Main Chhod Kar Apne Watan Quds Khalil Rawana Hogaye Jaha Inhone Apni Sali Se Nikah Saani Kiya Aur Is Nikah Se Shaikh Abdul Azeez Paida Huwe [15]Jo Apne Walid Ke Intiqal Ke Baad Apne Sautele Bhaiyo

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12 Sufi Maneri Raqam Taraz Hai Hasil Kalam Hazrat Imam Taj Faqih Ka Dil Is Kufristan Mein Na Laga Baat Fateh Sahabzado Ko Apni Jagah Per Chhodkar Vatan Ki Taraf Murajat Ki Vasila Sharf Wa Zaria Daulat Safa Number 76 Hairat Ki Baat Hai Ki Jis Ilake Ko Fatah Karne Ke Liye Hajaron Mil Chhod Gaye Dar Asal Sufi Maneri Ne Mubalge Se Kam Liya Hai Aur Khushgoi Bhi Kafi Ki Hai Magar Ise Nibha Nahin Sake Is Kitab Ke Fazil Murattab Tayyab Abdali Ne Bhi Tahqiq Wa Justuju Se Kam Nahin Liya Varna Mamle Ki Tah Tak Pahunch Sakte The

13 Shaikh Sharfuddin Ahmad Maneri Ke Jadde Aala

14 Shaikh Qazin Shattari Ke Jadde Aala

Ke Paas Maner Aagaye , Momin Aarif Aur Taj Faqih Ki Shaksiyat Se Inkar Nahi Kiya Jasakta Awwal Az Zikr (Momin Aarif) Ka Mazar Maner Main Maujud Hai Aur Muakhkhir Az'zikr (Imaam Taj Faqih) Ki Aulad Maner ,Bihar Sharif Tirhut (Shumali Bihar) Kako Aur Digar Maqamat Per Maujud Hai Magar Tareekh Ke Talib E Ilm Ke Liye Bagair Kisi Mua'shir (معاصر) Sabut Ke Ye Bada Aham Sawal Hai Ke Kiya Vaqai Taj Faqih Maner Aaye Thay Aur Aaye To Kab? Mua'shir Tazkirah Koi Nahi Hai Makhdoom Shoaib Firdausi Ne Manaqib Ul Asfiya Main Taaj Faqih Aur Fateh Maner Ke Silsila Main Kuchh Nahi Likha Farzand Ali Sufi Maneri Ne Manaqib Ul Asfiya Ke Tarjumeh Main Kuchh Izafe Kiye Aur Fateh Maner Ka Waqia Tehrir Kiya Baad Ke Tazkirah Nigaro Ne Use

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15 Aapke Sahabzade Sheikh Suleman K Jila Gaya Jo Maner Se 25 Kilometer Ki Duri Par Hai Aabad Ho Gaye They Aapki Aulad Ab Tak Kako Mein Abad Hai

Man Wa An Qubool Bhi Karliya[16] Ikhtiyaruddin Bakhtiyar Khilji Ke Hamle Se Pehle Bihar Aur Mashriqi Hindustan Main Musalmano Ki Aamad Ki Koi Itlaa Nahi Milti ,Ba-Juz Iske Ke Kuch Maqamo Per Makbare Maujud Thay[17] Magar Ye Baat Bhi Abhi Tehqiq Talab Hai

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16 Seerat Sharf Ke Musanneef Syed Jamir Uddinahmed Is Silsile Mein Likhte Hain Koi Qaabil Etibaaris Bare Mein Hath Aana Karib Karib Namumkin Hai Naqilin Ne Jo Naqle Likhi Hai Vah Nihayat Mukhtalif Wa Makhdushhai Hargij Qabile Qubool Wa Laiq Taslim Nahin Kyunki Jitni Tehrire Is Amr Mein Hui Hai Vah Maulana Taj Faqih Ke Bad Ki Hai Safa Number 43- Magar Fazil Musannif Ne Bhi Deen Mohammed Shud Qavi Wale Qat'a Tareekh Ko Fateh Maner Ke Silsile Mein Nakal Farmaya Hai Moinuddin Dardai Ka Khyal Hai Ki Taj Faqih Ne Apne Aane Ke Chhatte [6]We Sal Raja Maner Se Jihad Kiya Mulahiza Ho Tareekh Silsila Firdosiya Safa Number 139 1960isvilekin Dardai Ka Byan Aur Jyada Nakabile Qubul Hai Inhone Koi Saboot Bhi Iske Liye Faraham Nahin Kiya Shaba'uddin Abdul Rahman Bazme Sufia Mein Is Silsile Mein Khamosh Hai

Albatta Abul Hasan Ali Nadvi Ne Vasila Sharf Va Zariya Daulat Ki Rivayat Qubool Kar Li Hai Dawat Mulahiza Ho Tareekh E Dawat Wa Azimat Jild 3 Safa 177-78 1978 Isvi Molvi Abdul Rahim Sadik Puri Ka Khyal Hai Ke Taj Faqih Apne Peer Shahabuddin Shoharwardi Ke Hasbe Irshad Tashrif Lae Aur Unke Lashkar Mein 350 Aadami They Tazkirah Sadiqa Allahabad 1927 Isvi Safa-13 Maulvi Abdul Rahim Ne Bhi Zabani Rivayat Per Yah Baat Likhi Hai

Bakhtiyar Khilji Ne 1199 Isvi Main Bihar Aur Mashriqi Hindustan Ko Fateh Kiya [18] Mumkin Hai Taj Faqih Bakhtiyar Khilji Ke Lashkar Ke Sath Maner Aye Ho[19] Ye Mumkin Hai Ke Wo Khud Naa Aaye Ho Aur Apne Beto Ko Shaikh Muhammad Israil Aur Shaikh Muhammad Ismail Ko Bheja Ho Aur Shaikh Abdul Aziz Apne Walid Ke Intiqal Ke Baad Apne Bhaiyo Ke Paas Maner Aagaye Ho Taj Faqih Ke Bade Shahabzade Shaikh Muhammad Israil Maner Main Rahe Aur Ishaat-E-Deen Main Mashgool Huwe Unke Sahabzade Shaikh Yahiya Maneri Thay Jinke Bete Shaikh Sharf'uddin Ahmad (1263-1381 Isvi) Ne Bihar Aur Iske Navaah Main Silsila Firdausiya Ko Farog Diya Aur Apne Ahad Ki Mumtaz Ruhani Shakshiyat Ki Haisiyat Se Shohrat Payi Shaikh Muhammad Ismail Taj Faqih Ke Dusre Sahabzade Thay Mashoor Hai Ke Apne

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17 Khaliq Ahmad Nizamicomprehensive History Of India, Vol. V, Delhi 1970, Pp. 137-38

18 **Hasan Nishat Ansari, An Inscription From Gaya Of V.S.1257 Referring To The Reign Of Sultan Muizuddin, Journal Of Bihar Research Society, Vol. Lii, 1966, P-85.**

19 **PauljacksonThe Way Of A Sufi: Sharfuddin Maneri, P-16.**

Walid Ke Hukm Se Wo Ganga Nadi Ke Shumali Janib Tirhut Ke Ilaqe Main Aabaad Huwe Aur Isha'At-E-Deen Aur Alaa E Kalimat-Ul-Haq Main Mashgool Huwe Tirhut Main Unka Maqam Kis Jagah Raha Ye Baat Pure Vusuuq (Confidence) Se Nahi Kahi Jasakti Magar Chunke Unki Aulad Maujuda Vaishali Jile (District)Ke Banya Basada (بنیا بساڑھ) Aur Jandaha (جندھا) Main Aabad Rahi Lihaza Kaha Jasakta Hai Ke Dariyaa E Ganga Ke Kinare Hi Unka Mustaqar (Maqaam) Raha Hoga Shaikh Muhammad Ismail Ki 7vi Pusht Main Shaikh Muhammad Qazin Shattari Paida Huwe Jinse Silsila Shattariya Bihar Ke Aur Industan Ke Dusre Ilaqo Main Ishaat Pazir Huwa Shaikh Muhammad Qazin Shattari Shijra Nasab Is Tarah Hai[20]

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20 **Maujuda Shijra Nasab Aur Shaikh Mohammad Qazinshattari Ki Aulad Ka Nasab Nama Shaikh Ruknuddin Shattari Ka (M.1705.Isvi) Malfuzat Ruknuddin Shattari Main Maujud Hai Professor Khaliq Ahmad Nizamine Tareekh Mashaikh Chisht Jild Awwal Delhi 1980 Isvi Ke Safa 184 Per Bihar Ke Shattari Sufia Ka Jo Shijra Diya Hai Use Shaikh Qazin Shattari Ke Chhote Sahabzade Shaikh Hidayat Ullah Sarmast Se Mansoob Kiya Hai Halanke Bihar Mein Sheikh Mohammed Qazin Shattari Ke Bade Sahabzade Shaikh Owais Se Jari Hua Jaisa Ki Zare Nazar Nasab Naame Aur Manahij Al Shattar Aur Malfuzat Shaikh Ruknuddin Shattari Se Zahir Hai,**

IMAAM MUHAMMAD TAJ FAQIH

Shaikh Abdul aziz
|
Aulad Kako jila

Gaya mai aabad hui

Shaikh ziauddin

Shaikh MuhammadIsmail
maneri summa tirhuti
|
Shaikh Salahuddin
|
Shaikh Sulaiman
|
Shaikh Ali
|
Shaikh Jamaal
|
Shaikh Aalam
|
Shaikh Muhammad Alaa
|
Shaikh Faizullah Abu Muhammad
Urf Muhammad Qazin Shattari

Shaikh Muhammad israil

jadde amjad
Shaikh sarfuddin ahmad

Shaikh Faizullah Abu Muhammad Urf Qazin Shattari [21] Hindustan Ke Pehle Bujrug Hai Jin Ke Jariye Shattari Silsila Aur Uski Talimat Aam Hui, Aap Ki Taleem Wa Tarbiyat Kaha Tak Hui Aur Muravvaja Uloom-E Zahiri Se Kaha Tak Waqif Thay Is Silsile Main Koi Tahriri Bayan

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[21] **Gulzar E Abrar Ke Musannif Ne Sheikh Muhammad Qazin Ka Naam Sheikh Mohammed Alaa Bengali Tahrir Kiya Hai Aur Likhte Hain Ke Aap Qazin Sattari Karke Mashhur Hai, Mumkin Hai Gausi Shattari Ne Shaikh Mohammad Qazinbin Alaa Ko Ek Hi Naam Samjha Ho, Azkar Abrar Tarjuma Gulzar Abrar Safa 203**

Nahi Milta Ma'adin Ul Asrar [22] (معدن الاسرار) Jo Aap Ke Malfuzat Ka Majmua Hai Is Amr Main Khamos Hai Lekin

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22 Ma'adin Al Asrar Sheikh Mohammed Qazin Shattari Ke Damad Aur Khalifa Mir Syed Ali Manjhan Danishmand Ne Jama Kiya Tha Yeh Kitab Silsila Shattariya Ki Talimaat Aur Tasawwuf Ke Israr Wa Ramooz Ka Ek Nadir Majmua Hai Aur Galiban Shah Abdulla Sattar Ke Lataif E Gaibiya Ke Baad Pehla Shattari Literature Hai Lekin Gausi Shattari Ya Digar Kisi Tazkirah Nigar Ne Is Ka Zikr Nahi Kiya Hai Bihar Mein Iske Do Nuskhe Maujud Hai Ek Nuskha Maner Ke Shah Yusuf Ki Milkiyat Hai Aur Dusra Nuskha Kutubkhana Khanqah Mujibiyah Phoolwari Sharif Mein Hai Iska Sanh E Kitabat 1246 Hijri Hai

Raqim Al Huroof Ko Ye Nuskha Hazrat Maulana Shah Muhammad Amanullah Qadri Ne Az'rahe Shafqat Mutale Ke Liye Inayat Farmaya Tha Allah Unke Madarij Buland Farmae Bihar Wa Bengal Ke Ilmi Wa Ruhani Halqo Main Ye Kitaab Bahut Maqbool Rahi Hai، Iska Ek Nuskha Sheikh Abdul Rahim Soor Ke Pass Tha Jab Raja Mansingh Ne Abdul Rahim Soor Ko Zair Kiya To Uska Kutub Khana Bhi Kabze Main Leliya Aur Ma'adin Ul Asrarka Nuskha Sheikh Mohammed Qazinshattari Ki Khanqah Ke Us Waqt Ke Sahib Sajjada Sheikh Alauddin Ko Bhijwa Diya Tha

Jab Sheikh Abdul Rahim Sur Ke Halat Behtar Hue To Usne Is Kitab Ke Liye Takaza Kiya Sheikh Alauddin Ne Use Nakal Karva Kar Sheikh Bar Mazeed Ke Jarie Abdul Rahim Sur Ko Bhijwa Diya Mulahiza Ho Malfuzat Shaikh Ruknuddin Shattari Varq 25 Ba

Abdul Rahim Sur Ke Halat Ke Liye Mulahiza Ho Nazir Ahmad Ka Mazmoon Firhang Sher Khani Ghalib Nama Delhi Jild ۴Char Shumara,2 1983 Isvi Safa 119

Malfuzat Ke Mutale Se Maloom Hota Hai Ke Ye Ek Aalim-E-Mutabaher (عالم متبحر) (Ilm Ka Samandar) Azim Sufi Ke Bayanat Hai، Mumkin Hai Aap Ki Taleem Wa Tarbiyat Us Jamane Ke Rivaaj Ke Mutabiq Ghar Main Hui Ho,Shaikh Muhammad Qazin Shattari Ki Shadi Shaikh Zahid Bin Shah Budha (بدھا) Chisti Ki Sahabzadi Se Hui [23] Shaikh Zahid Chishtiya Silsile Ke Bujrug Thay Mumkin Hai Inhone Shaikh Muhammad Qazin Ko Apne Silsile Ki Kuchh Talimat Bhi Di Ho

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[23] Shaikh Zahid Zila (District) Saran Bihar Ke Rehne Wale Thay Aur Wahi Madfoon Bhi Hai

Aap Shaikh Ishaa Jounpuri Ke Khalifa Hai Jinka Silsila Do Wasto Se Shaikh Nasiruddin Chirag Dehli Ko Pohochta Hai

Shaikh Zahid Apne Ahad Ke Murtaad (مرتاض) Bujrug Thay Gausi Shattari Ka Bayan Hai Ke Aap Ka Sir Zaanuwae Muraqba Ke Siwa Kuchh Jaanta Hi Nahi Tha Aur Aap Ki Ankhe Girya Sauk Ke Alawah Kuchh Pasand Hi Nahi Karti Thi ,

Aap Ke Sine Main Shuras (شورش) Ishq Ke Siwa Kisi Qism Ka Khayal Nahi Thaa Aur Aap Ke Zameer Main Yaad E Maula Ke Siwa Koi Baat Nahi Aati Thi , Aap Ne Zindagi Ka Tamam Zamana Muraqba Aur Intizar Main Guzara، Azkare Abrar Tarjumah Gulzar Abrar Safa 262,

، Shaikh Muhammad Qazin Makhdoom Sharf'uddin Ahmad Ke Mazaar Per Aksar Muraqib Hote Thay Aur Wahi Se Shah Abdullah Shattar Ki Khidmat Main Jaane Ki Basharat Mili Thi[24] Shaikh Muhammad Qazin Shattari Ke Peer O Murshid Shah Abdullah Shattar[25] Shaikh Shahab Uddin Suhrawardi Ki Aulad Main Se Thay [26]

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24 Ma'adin Ul Asrar warq 39 Ba, Shaikh Mohammad Qazin shattari Ke Bayan Se Gausi Shattari Ki Is Baat Ki Tardeed (Radd) Hoti Hai Ke Shah Abdullah Shattar Ke Bayan

طالبے ہست کہ بیایدتا اورابخدا راہ نمایم،،

Per Shah Muhammad Qazin Ne Inhe Fuzool Go Kaha Tha Mulahiza Ho Azkar Abrar Tarjumah Gulzar Abrar Safa 163

25 Shah Abdul Haq Mohaddish Dehlvi Akbar Ul Haqiyar Safa Number 201-202

26 Aapka Shijra Nasab Is Tarah Hai Ke Shah Abdulla Shattar Bin Husamuddin Bin Rashid Bin Ziyauddin Bin Najmuddin Bin Jamaluddin Bin Sheikh Sahab'uddin Umar Soharwardi Mulahiza Ho Malfuzat Ruknuddin Shattari Wa Neez Azkar E Abrar Jarjumah Gulzar E Abrar Safa 161,

Aur Bait Wa Khilafat Shaikh Muhammad Aarif Se Thi Shah Abdullah Shattar Ko[27] Shaikh Abdul Haq Muhaddish Dehelvi Ka Bayan Hai[28] (شاہ عبداللہ سطوت و شوکت ظاہر و باطن داشت) Unke Jism Per Shahi Libas Aur Hamrahiyo Ke Jism Per Fauzi Wardi Hoti Thi , Ishi Shaan Se Shiyahi Karte Thay Aur Kisi Kisi Maqaam Per Tahahr Kar Elaan Kartey Thay [29] (طالب ہست کہ بیاید تا او راہ نما یم) Shaikh Muhammad Qazin Shattari Ne Shumali Bihar Main Tirhut Ke Ilaqe Ko Apni Tableeg Ka Markaz Banaya Aur Silsila E Shattariya Ki Isha'at Main Mashgool Huwe[30]

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27 Shah Abdullah Shattar Khalifa Sheikh Mohammed Arif Khalifa Sheikh Mohammed Aashiq Khalifa Padrkhud Sheikh Khuda Qali Mawan An'nehri Khalifa Shaikh Abul Hasan Ishqi Khalifa Maulana Abul Muzaffar Turk Khalifa Sheikh Abu Yazid Aarabi Khalifa Shaikh Mohammad Magribi Khalifa Shaikh Abuyazeed Bastami, Azkar E Abrar Jarjumah Gulzar E Abrar Safa 161

28 Akbar Ul Akhiyar , Safa 202

29 ayzan

Inhone Apne Silsile Ki Ijazat Apne Teeno Sahabzado Shaikh Owais , Shaikh Abdul Rahman ,Aur Abul Fatah Hidayat Ullah Sarmast (Aur) Damaad Meer Sayyad Ali Urf Manjhan Shattari Aur Shaikh Zahoor Haaji Hameed Hasur Ko Di Jinke Jariye Ye Silsila Hindustan Ke Tool Wa Ard Main Fayla، Shaikh Owais Al-Maroof Ba Makhdoom Shaheed Ne Muzaffarpur Aur Saran Ke Izlaa Main Silsila Shattari Ki Tarvij Ki Aur Wo Cheeru Qabile Ke Hatho Us Waqt Shahid Huwe Jab Is Qabile Main Islam Ki Isha'at Ki Garz Se Tashrif Legaye Aur Ek Masjid Ki Buniyad Daal Rahe Thay[31] Us Zamane Main Muzaffarpur Aur Saran Main Cheeru Qabile Ka Bada Jor Tha , Cheeru Rajao Ke Qile Ke Kuchh Aasaar Kangham Ko Bhi Mile Thay[32] Bihar Aur Uske Navaah Main Shattari Silsila Shaikh Owais Ki Aulad Se Jaari Raha

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30 Manahij Al Shattar Ke Mutale Se Maloom Hota Hai Ke Silsila Shattariya Ki Talimat Per Shaikh Mohammad Qazin Shattari Ki Ek Aur Taalif Aurad Shah Abul Fatah Thi Jo Inhone Apne Chhote Sahabzade Abul Fatah Hidayat Ullah Sarmast Ke Liye Tarteeb Di Thi Raqim Al'huroof Ne Ise Bahut Talash Kiya Magar Ab Tak Nahin Mil Saki Is Kitab Se Mukhtalif Ad'iya Wa Talimat Meer Imamuddin Rajgiri Ne Manahij Al Shattar Mein Naql Ki Hai

31 Syed Hasan Askary,A Fifteenth Century Shattari Sufi Saint Of North Bihar,Journal Of Bihar Research Society, Vol. Xxxvii, Pts.1-2, 1951, P-76.

32 Archaelogical Survey Of India Report, Vol. Xvi.

Shaikh Shahabuddin Al-Maroof Ba Shaikh Abdur Rahman Shattari Shaikh Muhammad Qazin Ke Dusre Sahabzade Thay Aap Ka Mazar Saraiyaganj Jila (District) Muzaffarpur Mein Hai, Shaikh Jalaluddin Hafiz Naas'hi Saranni Urf Hafiz Manjhan Aap Ke Khalifa Thay Jin Se Ye Silsila Shaikh Daulat Maneri (Mutawaffah 1608 Isvi) Ko Pohcha[33] Shaikh Muhammad Qazin Shattari Ke Tisre Aur Sabse Chhote Sahabzade Shaikh Abul Fatah Hidayat Ullah Sarmast Hai Jo Sab Se Jiyada Mashoor Huwe, Shaikh Abul Fatah Hidayat Ullah (1477-1537) Ne Uloom Maquul Wa Manbool Aur Uloom E Ajaib Wa Garaib Apne Walid Se Hashil Kiye17 Saal Ki Umar Main Farigh-Ut-Tahsil Huwe Hadi Sarmast Se Aapki Tarikh-E Paidaish Nikalti Hai Aur Mahu Tajalliyat Ilaahi Se Tareekh E Wishal, Abdi Se Tareekh Khilafat, Aur Ahmadi Se Tareekh Umr[34]

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33 Shah Daulat Maneri 16vi Sadi Mein Bihar Ke Azeem Sufi Bujurg The Aapka Mazar Maner Mein Ek Aalishan Imarat Mein Waqae Hai Halat Ke Liye Mulahiza Ho Azkar E Abrar Jarjumah Gulzar E Abrar Safa 595-97 Wa Neez Wasila Sharf Wa Zariae Daulat Safa 129-35

34 Malfuzat Shaikh Ruknuddin Shattari Warq Alif

Shaikh Abul Fatah Hidayat Ullah Sarmast Ke Baad Aap Ke Ek Lote Sahabzade Shaikh Abdul Wahab Urf Ruknuddin Masnad Irshad Par Baithe , Apne Walid Ke Alawa Ye Apne Chacha Buzurgvaar Shaikh Abdul Rahman Se Bhi Majaaz (مجاز) Thay[35] Shaikh Ruknuddin Surat Wa Seerat Ilm Wa Amal Aur Haaal Wa Qaal Main Pidr Bujurgwar Ki Mishl Thay[36]

Gausi Shattari Raqam Taraz Hai Ke Aagaz E Jawani Main Aap Padr (Walid) Bujurgwar Ki Talqeen Se Rehgaye Thay Aur Shaikh Zahoor Haji Hameed Husur Ne Aap Ki Rehnumayi Ki Safa 223 Phir Shaikh Zahoor Haji Hameed Husur Ke Khalifah Thay Halanke Muamla Iske Bar'aks Hai

Shaikh Zahoor Haji Hameed Husur Ne Shaikh Abul Fatah Hidayat Ullah Sarmast Se Istifada Kiya Thaa Aur Majaaz Bhi Thay , Mulahiza Ho Akhbar Ul Akhiyar Safa 289 Shaikh Zahoor Haji Hameed Husur Aur Unke Khalifa Gaus Gwaliori Ki Khidmaat Ke Liye Mulahiza Ho Professor Khalique Ahmed Nizami Ka Mazmoon The Shattari Saint's And Their Attitude Towards The States Medieval India Quarterly Vol-I No. 2, October 1950

35 Shaikh Abul Tafah Hidayat Ullah Sarmast Ke Do Aur Khulfa Thay Shaikh Taj'uddin Shattari Aur Shaikh Manghan Shattari Mulahiza Ho Malfuzat Shaikh Ruknuddin Shattari Warq-3 Alif

36 Azkar E Abrar Jarjumah Gulzar E Abrar Safa 224-

Shaikh Kamal Uddin Firdausi Aap Ke Khalifa Thay[37] Shaikh Ruknuddin Ne Apne Damad Shaikh Jalilullah Urf Alauddin Shattari Ibne Shaikh Bayazeed Urf Ali Shattari Ibne Shaikh Owais Ko Apna Janasheen Namzad Farmaya, Shaikh Alauddin Ko Apne Walid Aur Apne Am (عم) Buzurgwar Shaikh Abul Fatah Hidayat Ullah Sarmast Dono Se Ijaazat Wa Khilafat Hashil Thi[38] Shaikh Alauddin Shattari Ke Intiqaal Ke Baad Unke Sahabzade Shaikh Abdul Baaqi Urf Shaikh Qutub Uddin Mehmud Shattari Ne Bihar Main Silsila Shattariya Ki Jimmedari Sambhali , Walid Bujurgwar Ke Alawah Aapko Apne Jadde Madri Shaikh Ruknuddin Se Bhi Ijaazat Wa Khilafat Thi[39] Shaikh Qutub Uddin Ke Do Sahabzadgan Thay Bade Shaikh Abdul Momin Urf Shaikh Muhiuddiin (1659m Isvi) Aur Chhote Shaikh Abdul Muhaymin (عبدالمهيمن) Urf Shaikh Moin'uddin Shattari ,

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37 **Shaikh Kamaluddin Sulaiman Qureshi, (Musannif Gulzar E Abrar Gausi Shattari Mandvi Ke Peer Thay Halat Ke Liye Mulahiza Ho Azkar E Abrar Tarjumah Gulzar E Abrar Safa 307-308**

38 **Malfuzat Shaikh Ruknuddin Shattari**

39 **Ayzan**

Walid Ke Ke Baad Shaikh Muhiuddiin Shattari Sahab Sajjada Huwe Aur Apne Biradar Zaade Shaikh Ainuddin Abdul Bari Urf Ruknuddin Ahmad Shattari Ko Apna Janashin Namzad Farmaya[40] Shaikh Ruknuddin Ahmad Shattari (1626-1705 Isvi) 17vi Sadi Main Bihar Main Silsila Shattariya Ke Mujaddid Thay, Aap Ek Aalim Mutabaher(Ilm Ka Samundar) Aur Azeem Ruhani Peshwa Thay, Aap Ke Malfuzat Jo Aap Ke Khalifa Meer Imamuddin Raajgiri Ne Jama Kiye Hai Silsila Shattariya Ka Aham Literature Hai[41] Ilawah Az Tareekh Ke Talib E Ilm Ke Liye Is Main Badi Dilchasp Bayanat Hai Jinse Is Ahad Main Shoba Bihar Ki Tareekh Wa Tamaddun(تمدّن) Per Roshni Padti Hai Shaikh Ruknuddin Jandaha Ki Khanqah Main Muqim Rahe Aur Hama Vaqt Shagal Shattari Main Mashgool Rahe Aur Isi Ki Taalim Apne Muriden Wa Mutavassiliin Ko Dete Rahe, Unke Malfuzat Main Jin Kitaabo Aur Mukhtalif Nushkho Ka Zikr Hai Isse Pata Chalta Hai Ke Unka Ilm Bada Wasee Thaa Aur Mutale Ke Behad Shauqin Thay,

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40 Ayzan Warq 63 Alif

41 Meer Imamuddin Rajgiri Ne Badi Kaawish Se Ye Malfuzat Jama Kiye Hai Aur Tareekh Wa San Aur Waqt Mulaqate Bhi Darj Kiya Hai 73 Auraq Ke Is Makhtuteh Main Inhone Kuchh Waqfe Ke Sath 1104-H Mutabik 1692-Isvi Se 1117-H Mutabiq 1705-Isvi Tak Ke Bayanat Darj Kiye Hai , Chunke Meer Imamuddin Rajgiri Main Rehte Thay Aur Waqtan Fawaqtan Apne Shaikh Se Milne Jandahajate Thay Lehaza Kuchh Waqfo Ka Hona Fitri Hai , Dusre Ye Ke Malfuzat Jama Karne Ka Khayal Bhi Inhe Dair Se Huwa

Unki Khanqah Ilme Shariat Aur Ilme Marifat Ka Ek Aham Markaz Thaa Jaha Tishnagan-E Ilm Aur Vaabastagaan-E Tariqat Ka Majmua Laga Rehta Tha, Shaikh Ruknuddin Shattari Baja (بجا) Taur Per Bihar Main Qazin Shattari Ki Aulad Main Is Silsile Ki Aakhri Aham Shaksiyat Thay Aur Apne Bujurgo Ki Azeem Riwayat Ke Amin Bhi, Aap Ke Vishal Per Meer Imamuddin Rajgiri Ne Qat'aa قطعه Tarikh Likha[42]

پاس نفسی که واپسین است در حضرت شیخ رکن دین است

جاں داد بذکر الله   تاریخ وفات او ازیس است

١١١٧ /١٧٠٥

١٧٠٥/٦ھ ١١١٧ شادماں جاں داد اندر یاد ذات دیگراز انس آن شه عالی مقام

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42 Malfuzat Shaikh Ruknuddin Shattari , Warq 72 Ba

Shaikh Ruknuddin Ke Baad Aapki Sahabzadi Ke Nawase Shaikh Muhammad Shafi Shattari Sajjada Nashin Huwe[43] Shaikh Ruknuddin Shattari Ke Khalifa Meer Imamuddin Rajgiri (1648-1717 Isvi) Silsila E Shattariya Ke Daur Akhir Main Ek Qad Aavar Shakshiyat Ke Malik Thay[44] Meer Imamuddin Shaikh Muhammad Qazin Shattari Ke Damad Meer Sayyad Ali Urf Manjhan Danishmand Ki Aulad Main 7vi Pusht Se Talkuk Rakhte Thay[45]

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43 Sajjadgi Ke Waqt Shaikh Mohammad Shafi Ki Umar Kam Thi Ishi Liye Shaikh Ruknuddin Ne Meer Imamuddin Ko Washiyyay Ki Thi Ke در حق بابا محمد شفیع مہربانی خوا ھید کرد Gumaan Hota Hai Ke Shaikh Muhammad Shafi Ki Talimat Meer Imamuddin Rajgiri Ki Nigrani Main Mukammal Hui,

44 Shaikh Ruknuddin Shattari Ne 1068-H Mutabiq 1687-Isvi Main Meer Imamuddin Rajgiri Ko Khirqa Wa Khilafat Ata Kiya , Mulahiza Ho Manahij Al-Shattar , Warq 461 Alif,

45 Meer Sayyad Ali Urf Manjhan Danishmand Ke Jadde Aala Meer Sayyad Amad'uddin Muhammad Hasni Al Baghdadi Hindustan Tashrif Laye , Pehle Dehli Phir Jounpur Main Qiyam Pazeer Huwe Meer Manjhan Ke Walid Meer Sayyad Muhammad Jeew Danishmand Jounper Se Bihar Tashrif Laye Aur Rajgiri Main Qiyam Pazeer Huwe , Moulvi Kareemuddin Ne Meer Sayyad Muhammad Jeew Danishmand Ko Sultan Firoz Shah Shurqi Ka Damad Aur Makhdoom Badr'uddin Badre Aalam Zahidi Ka Ham Zulf Likha Hai Molvi Kareem'uddin Ka Yeh Bayan Gumrah Kun Hai Kyunke Shurqi Salateen Main Firoz Shah Naam Ka Koi Badshah Nahi Guzra Aur Makhdoom Badr E Aalam Zahidi Aur Meer Sayyad Muhammad Baad Zamani Hai , Makhzan Al'insab , Patna 1342, Safa 16

Aap Ka Khandan Ilmi Wa Ruhani Lihaz Se Hamesha Mumtaz Raha, Taleem Apne Walid Meer Sayyad Taj'uddin Shattari Se Hashil Ki Aur Unse Hi Silsila Shattariya Main Bait Wa Majaaz Bhi Thay، (بیعت و مجاز بھی تھے)[46] Apni Jawani Ke Ayyam Main Kai Baar Bengal Ka Safar Kiya Aur Shah Nematullah Firozpuri (M 1664 Isvi) Se Mulaqate Ki Aur Istifada Kiya[47] Ek Baar Inhone Shah Nematullah Se Kuch Wasiyyat Karne Ko Farmaya To Shah Nematullah Ne Farmaya[48] وصیت تو قرآن است ہر چہ خواہی از قرآن بخواں و برآنعمل نما

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46 **Meer Imamuddin Ko Unke Walid Ne 1094-H Mutabiq 1683 Main Khilafat Se Sarfaraz Kiya , Manahij Al Shattar, 462 Alif**

47 **Shah Nematullah Firozpuri Ke Halat Ke Liye Mulahiza Ho Minhaj - Us – Shattar Warq 59ba-64 Ba**

Wa Neez Mulahiza Ho Abdul Hayy Nuzhatul Khawatir Hyderabad, 1979-Isvi Jild 5 Safa 223-24 Aijaz Ul Haq Quddusi Tazkirah Sufiya Bengal, Lahore 1965, Safa 419-21,

48 **Minhaj - Us – Shattar, Wara 64-Ba**

Tumahare Liye Qur'an Ki Wasiyyat Hai Jo Kuch Padhna Chaho Ishi Se Padho Aur Is Per Amal Karo Imamuddin Rajgiri Ne Silsila Shattariya Ki Talimat Sharah Ke Sath Apni Tasnif Manahij - Us – Shattar (مناہج الشطار) Main Darz Ki Hai, Malfuzat Ruknuddin Shattari Bhi Un Ki Taleef Hai Is Ke Alawah Unki Ek Aur Taleef Aurad E Imamuddin Rajgiri Hai , Jisme Sirf Aurad Wa Wazaif Jama Kiye Hai[49] Imamuddin Rajgiri Ki Tasanif Ka Jaiza Lene Ke Liye Is Mukhtasar Maqale Main Gunjaish Nahi Lehaza Unper Alheda Muhakma Kiya Jayega[50]

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49 Auraad Imamuddin Rajgiri Ka Nuskha Khanqah Mujibiya Phoolwari Sharif Ke Kitab Khana Main Maujud Hai Aur Ma'adin Ul Asrar Ke Nuskhe Ke Sath Mujild Hai,

50 Raqim Al Huroof Malfuzat Shaikh Ruknuddin Shattari Ka Nuskha Khuda Bakhs Oriented Public Library Patna Ke Liye Edit Kar Raha Hai

Talimat : **Shaikh Mohammad Qazin Shattari Ke Malfuzat Ka Majmua Ma'adin Ul Asrar (معدن الاسرار) Silsila E Shattariya Ka Pesh Bahar Khazana Hai Aur Hindustani Shattari Bujurgo Ka Tehrir Karda Pehla Literature Hai Is Se Qabl Shah Abdullah Shattar Ne Risala Lataif Gaibiya Tasnif Ki Thi Magar Shah Abdullah Shattar Hindustani Nahi Thay Wo Khurasan Se Tashrif Laye Thay Inhone Apni Kitaab Sultan Giyasuddin Khilji Farmanarway (Ruler) Malwa Ke Naam Tarteeb Di Aur Isme Tauheed Ke Israr Wajd Atwar اطوار Aur Tariqat Wa Haqiqat Ke Daqaiq Bayan Farmaye[51] Ma'adin Ul Asrar Main Shaikh Mohammad Qazin Ne Shattariya Silsile Ki Talimat Ka Nichod Pesh Kiya Hai Wo Tauba Se Apna Bayan Suru Karte Hai Aur Barzakh, Tasawwur، Murshid, Zikr Ism Zaat, Asmaa Wa Sifaat, Muraqba, Muhasba, Mawaiz Azkar Seer'ilallah Wushool E Haq, Zikr Nafi Wa Isbat, Khudi Wa Be,Khudi، Mujahida Zahiri Wa Batini, Masharab Shattar , Fanafis'shaikh، Sukr Wa Shahu, Fana Wa Baqa, Shariat Haqeeqat, Ishq Aur Iski Mahiyyat Dawat Asmaa, Kashf Aur Shagal Aina Bit'tafseel Bayan Farmate Hai, Ma'adin Ul Asrar Ke Murattib Ne Shaikh Mohammad Qazin Ke Malfuzat Ko 61 Baab Per Taqsim Kiya Hai Aur Shaikh Ki Taqreer Ko Peeran Chaharda Khanwada Ke Bayan Per Khatm Kiya Hai,Shaikh**

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[51] **Azkar E Abrar Tarjumah Gulzar E Abrar Safa 162**

Ruknuddin Ahmad Shattari Ne Apne Malfuzat Main Darj Bala Ijmaal Ki Tafseel Pesh Ki Hai Unke Malfuzat Main Shagal Aina Dawat Asmaa Aur Azkaar Wa Muraqba Per Bada Zor Hai Tasawwuf Ki Talimat Ke Sath Sath Tareekhi Waqi'at Aur Sufiya Mutaqaddimiin Ki Tasanif Maslan Shaikh Sharfuddin Ahmad Maneri Ke Maktubat Sadi Imaam Gazali Ki Minhaj-Ul-Abideen Qazin Shattari Ki Ma'adin Ul Asrar Makhdoom Jahaniya Jahan Gasht Ki Siraaj Ul Hidaya Aur Mehmud Shabistari Ki Gulshan Raaz Per Tafsili Bayanat Maujud Hai ,

Meer Imamuddin Rajgiri Ki Kitaab Manahij Al Shattar (مناهج السطار) Silsila Shattariya Per Jame Tasnif Hai Jise Inhone Muqadma Aur [5]Panch Manahij Per Taqseem Kiya Hai Aur Har Minhaj Main 10-Se-25 Tak Fusool Hai Jinme Inhone Usool Rahe Sulook, Arkane Sulook, Zikr Wa Muraqba, Auzaa Azkar, Asmaa Wa Sifaat, Ahwal Wa Azkar Wa Ausaaf, Khawajgan Shattar Aur Nataij Wa Samraat Wushool Ilallah Per Sharah Wa Bast Ke Sath Roshni Dali Hai , Majmua Aurad Main Imamuddin Rajgiri Ne 24 Ghante Ke Aurad Wa Wazaif Bayan Kiye Hai Jisme Khuwab Se Bedar Hone Hawaij Zaruriya Se Faragat, Wuzu Wa Gusl, Azaan Wa Namaz, Shab Jumua Wa Jumua, Tahajjud, Chaast , Ishraaq, Namaz Istikhara, Namaz Janaza, Eidain Wagairah Ke Aadaab Wa Adiyyah Aurad Silsila Qadriya Wa Shattatiya , Muraqba Wa Azkaar Ke Aadaab Wa Ashgaal Shamil Hai ,, Aurad Imamuddin,, Baja Taur Per Silsila Shattariya Ka Dasture Amal Hai

Salaateen Wa Umaraa Se Ta'alluqaat : Sufiya Silsila E Sohrawardiya Ki Tarah Shattari Sufiya Ne Bhi Salateen Wa Umaraa Se Ta'alluqat Rawa Rakhe Thay, Shah Abdullah Shattar Ke Sultan Ghiyasuddin Khilji Waali-E Malwa Se Gehre Marasim Thay، Khud Shah Abdullah Shattar Shahana Tumtaraq Se Zindagi Basar Karte Thay , Shaikh Qazin Shattari Ke Sultan Hussain Shah Sharqi Se Ravaabit Thay Aur Sultan Aksar Unki Khanqah Main Hazir Huwa Karta Thaa , Jis Jamane Main Shaikh Qazin Apne Chhote Sahabzade Shaikh Abul Fatah Hidayat Ullah Sarmast Ki Taleem Batini Farma Rahe Thay

Us Jamane Main Bhi Sultan Hussain Unki Khanqah Main Hazir Huwa Karta Thaa , Ye Shaikh Abul Fatah Hidayat Ki Umar Ka 14wa Saal Thaa Lihaza Walid Ne 14 Din Ke Tay (طے) Ke Roze Ka Hukm Diya Thaa[52] 11we Roze Ke Din Sultan Hussain Khanqah Main Aaya Thaa, Shaikh Ruknuddin Ahmad Shattari Ka Bayan Hai

چوں یازدہ روزہ طی کردہ بودند کہ دریں ولاسلطان حسین شرقی

برائے ملازمت مخدوم آمدہ بود ۔ حضرت شیخ ابو الفتح ھدیۃ اللہ

سرمست بر یک ستون تکیہ دادہ بادب ایستادہ بودند نگاہ ظاھر و

باطن بامخدوم داشتند چنانکہ از عالم خبر نداشتند ۔ بادشاہ سلطان

حسین دید کہ بسیار نحیف از خود رفتہ بحضرت شیخ پیوستہ از

خادمان پرسید کہ این کودک کیست؟ خادمان بعرض رسانیدند کہ حضرت شیخ
است ، چھاردہ روزہ را طر حکم شدہ است واین یازدھم روزہ است ۔ سلطان
حسین عرض نمود کہ یا حضرت ! در سن صغیر

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52 Tay (طے) Ke Roze Ka Iftaar Sirf Teen Ghunt Pani Se Hota Hai Aur Phir Dusre Roze Ki Niyyat Karli Jaati Hai

این قسم ریاضت باعث ضرر است ۔ حضرت مخدوم جواب فرمودند که این ریاضت ضرر نمی کند بلک باعث قوت باطن است ۔ سلطان آبدیده شد و گفت سبحان الله خلقت این مردم از عالم بیرون است [53]

Jab 11wa Roza Thaa Ushi Waqt Sultan Hussain Sharqi Hazrat Makhdoom Ki Khidmat Main Hazir Huwa Hazrat Abul Fatah Hidayat Ullah Sarmast Ek Payeh Per Tek Lagaye Huwe Adab Se Khade Thay Aur Zahir Wa Batin Ki Nigah Hazrat Makhdoom Per Daale Huwe Thay Duniya Ki Koi Khabar Naa Thi Jab Badshah Hussain Ne Dekha Ke Aap Bahut Naheef Wa Lagar Hogaye Hai Aur Shaikh Ke Huzur Main Barabar Hazir Rehte Hai To Khadimo Se Puhcha Ke Ye Larka Kon Hai? Khadimo Ne Jawab Diya Ke Hazrat Shaikh Ke Bete Hai 14 Din Ke Tey Ke Roze Ka Hukm Huwa Hai Aur Ye 11wa Roza Hai, Sultan Hussain Ne Arz Kiya Ae! Hazrat Kamsini Main Is Qism Ki Riyaazat Nuksan Ka Baish Hai Hazrat Makhdoom Ne Jawab Diya Ke Ye Riyaazat Nuksan Nahi Karti Balke

Quwwat-E Batini Paida Karti Hai ,

Sultan Hussain Aab-Diidaho Gaya Aur Kaha Sub'han Allah !Aise Insano Ki Khalqat Dunia Se Bahar Hai ,

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53 **Malfuzat Shaikh Ruknuddin Shattari Warq 48 Ba**

Shahenshah Humayun Sheikh Abdul Fatah Sarmast Ka Mo'taqid Tha Aur Jab Ah946 Mutabik 1539isvi Main Isne Bengalfatah Kiya To Shaikh Abul Fatah Ki Khidmat Main Hazir Huwa Tha Jab Agra Wapis Jane Laga To Nihayat Adab Wa Aarzu Se Aapko Apne Hamrah Liya , Asnaa-E-Raah Badshah Ko Dushmano Ki Nazar Lag Gayi Aur Lashkar Main Paraa Gandagii Failgayi Mazburan Shaikh Abul Fatah Hajipur Wapis Hogaye[54] Jandaha ki Khanqah Main Shaikh Abul Fatah Hidayat Ullah Sarmast Ke Zamane Ki Ek Palki Thi Jishe Humayun Ne Kandha Diya Tha , Ye Palki Shaikh Ruknuddin Shattari Ke Ahad Sajjadgi Tak Maujud Thi , Unke Pardada Shaikh Alauddin Ne Ishe Bade Ahetmam Se Rakha Tha Jab Avaam،Un'naas Mai Ye Baat Fayli Ke Humayun Badshah Ne Ushe Kandha Diya Tha To Log Bade Ishtiyaq Se Ishe Dekhne Aata Thay, Ye Dekh Kar Shaikh Alauddin Ne Ushe Jala Dene Ka Hukm Diya Kyunki Unki Nazro Main Ye Dukaan Daari Hogai Thi Magar Unke Sahabzade Ne Mashwara Diya Ke Jalana Munasib Nahi Hai Kyunke Bujurgo Ka Murakkab Raha Hai Lehaza Is Palki Ko Dusri Jagah Mehfuz Kardiya Gaya[55]

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54 **Azkar E Abrar Tarjumah Gulzar E Abrar Safa 224**

55 **Malfuzat Shaikh Ruknuddin Shattari, Warq 7 Ba-**

Humayun Shaikh Bahlul Biradar Sheikh Muhammad Gaus Gwalior Ka Bhi Mo'taqid Thaa Aur Humayun Ne Unse Shagl Shattar Sikha Tha Malfuzat Shaikh Ruknuddin Shattari Main Humayun Se Mansoob Ek Rubaie Aur Ek Shear Maujud Hai Farmate Hai Ke Shagl Aaina Ke Dauraan Humayun Ne Darj Zayl ذیل Rubai Mauzu Ki Thi[56]

در آئینه گرچه خود نمایی باشد پیوسته زخویشتن جدایی باشد

خود را ابمثال غیر دیدن عجب است این بو العجبی کار خدائی باشد

Isi Tarah Ek Mukassafa ke Douran Usse Ye Sher Sarzad Huwa

زغصه غنچه صفت تهه بتهه دلم خوں است

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56 Ayzan Warq 15 Alif- Diwan Humayun Badshah , (Makhtutah) Khuda Bakhsh Oriental Excision Number 1259 Warq 21 Alif Per Is Rubai Ka Dusra Sher Maujud Hai Diwan Humayun Ka Ye Nuskha Na Mukammal Hai

که باوجودیکے نسبتے دوئی چوں است

Shaikh Ruknuddin Ahmad Ka Khayal Hai Ke Is Du'e Ka Ramz Ye Tha Ke Humayun Apni Murad Murad-E Haq Hashil Karna Sikhe, Sher Shah Ke Hatho Jo Ahwaal Tafseer Pazeer Huwe Isme Bhi Murad-E Haq Ki Taraf Ishara Tha[57] Shahjahan Apne Ayyam Shahzaadagii Main Jab Baagi Huwa To Bihar Pohcha Thaa Us Waqt Bahut Se Mashaikh Ne Usay Fatah Ki Basharat Di Thi Jisme Koi Miya Firoz Pesh Pesh Thay, Jab Sahajahan Ko Shikast Hui To Wo Dobara Patna Aaya To Miya Firoz Se Apni Nazr Ki Hui Raqam Wapas Li Jab Maloom Huwa Ke Unka Talluk Sufiya Khaam Se Hai Aur Unki Ashliyat Ka Pata Chala To Inhe Fansi Ka Hukm Diya Shattario Main Se Shaikh Badi'uddin Shattari Se Bhi Apni Raqm Wapis Li[58] Shehzada Azeemus'sha Jo Us Waqt Ka Bihar Ka Governor Thaa Shaikh Ruknuddin Ahmad Se Mulaaqaat Ka Bada Mushtaaq Thaa Usne Apne Khadim-E-Khas Muhammad Aaqil Ko Ijazat Ke Liye Bheja Tha Magar Shaikh Ruknuddin Ne Ijazat Nahi Di[59]

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57 Ayzan Warq 45 Ba

58 Ayzan

59 Ayzan Warq 45, Alif

Unke Wishal Per Shehzade Ne Nazr Wa Niyaz Aur Khatm Qur'aan Ke Liye Ek Hafiz Jandaha Bheja Tha[60] Shaikh Mohi'uddin Shattari Ke Zamane Main Meer Ata'ullah Shoba Bihar Ka Diwan Thaa Aur Aksar Jandaha Main Unki Khanqah Main Hazir Huwa Karta Tha, Marhoom Ki Ashraaf Aur Khususan Sadaat Raajgir Se Etiqaad Khas Rakhta Tha, Shaikh Ruknuddin Ahmad Ayyaam Jawani Main Isse Bahut Qareeb Thay[61] Farrukh Seer Apne Ayyaam Shahzaadagii Main Kai Baar Rajgir Aaya Aur Meer Imamuddin Se Mulaqate Ki , Patna Se Dehli Rawana Hone Se Qabl Bhi Wo Apni Maa Aur Sayyad Hussain Ali Khan Ke Hamrah Rajgir Pohoncha Thaa Aur Meer Imamuddin Se Darkhwast Ki Thi Ke Wo Bhi Iske Sath Dehli Chale Pirana Saali (Zaeefi' Budhape Ka Jamana) Ke Sabab Meer Imamuddin Ne Ma'zarat Karli Aur Fateh Wa Nusrat Ki Dua Di Aur Apne Khalifa Meer Sayyad Taqi Qutbi Urf Darwesh Beriya Ko Sultan Ke Sath Rawana Kiya[62] Mukhtasaran Ye Ke 15vi Sadi Isvi Ke Rub'a ($^1/_4$) Aakhir Se Lekar 18vi Sadi Isvi Ke Rub'a Awlaa Tak Bihar Aur Uske Nawah Main

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60 Ayzan Warq 73 Ba

61 Ayzan Warq 16-Alif

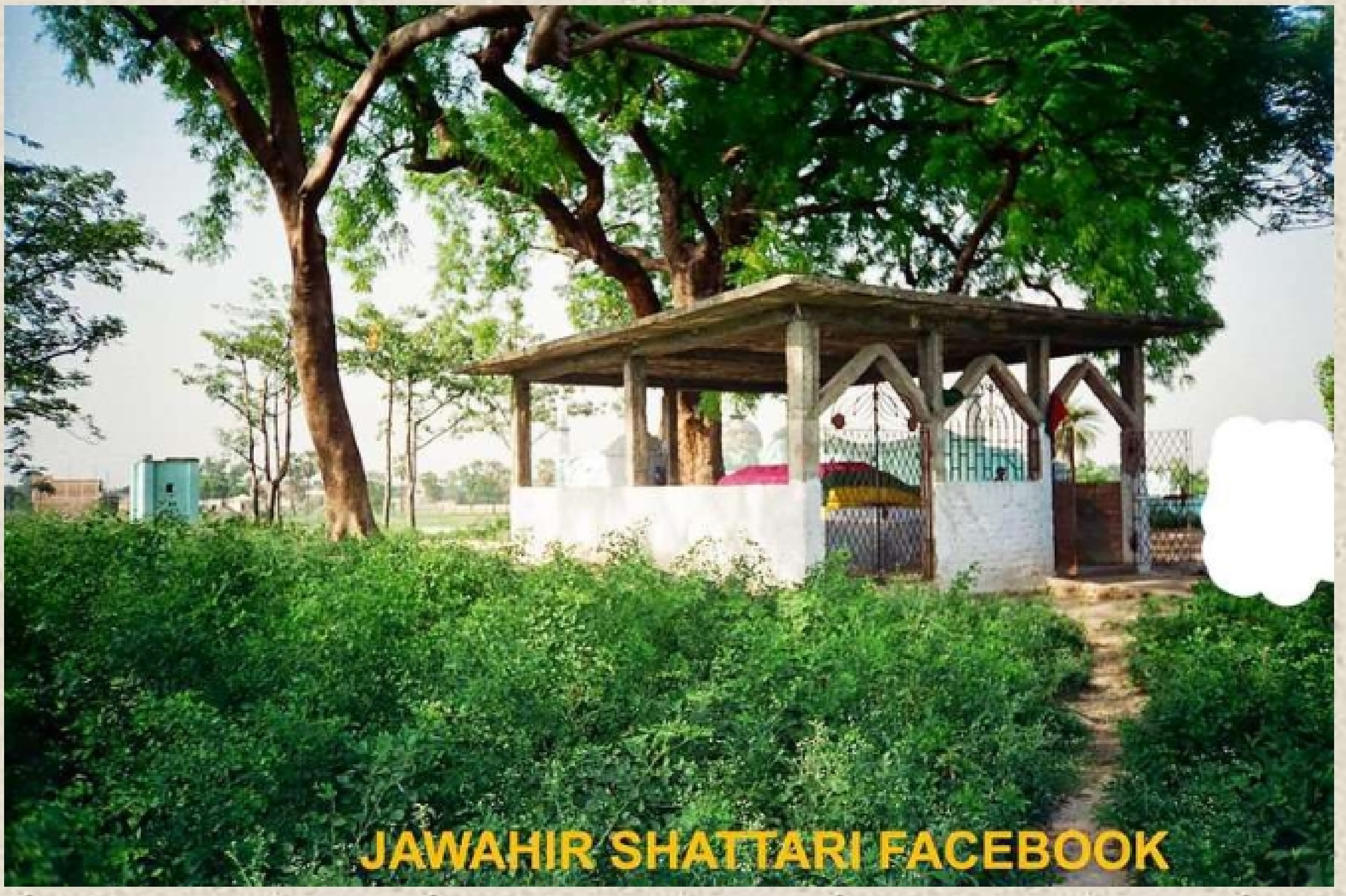
62 Makhzan Al'insaab Safa 18 Wa Neez Safa 37

Shattari Sufiya E Kiraam Rushd Wa Hidayat Aur Is Silsile Ki Talimat Ko Aam Karne Ki Koshisho Main Hama-Tan Mashroof Thay , Inhone Apni Tableeg Ke Zariye Deen-E Kamil Ko Farog Diya Aur Tasawwuf Wa Irfan Ki Aesi Shama Roshan Ki Jo Dhaay So 250 Saal Tak Puri Aab-O-Taab Ke Sath Roshan Wa-Tabnaak Rahi Aur Uske Baad Bhi Talibane Rahe Sulook Ko Sirate Mustaqeem Dikhati Rahi , Zarurat Is Baat Ki Hai Ke Is Silsile Aur Iski Khidmat Per Mazeed Kaam Kiya Jaaye Taake Ahd-E-Wusta Main Bihar Ki Ilmi Wa Tehzibi Tarikh Main Mukhtalif Ruhani Salasil Ke Bujurgo Ki Khidmat Ko Shahih Tour Per Samne Laya Jaa Sake.

SHAIKH MUHAMMAD ALA QADIN SHATTARI (VAISHALI BIHAR)

SHAIKH HIDAYATULLHA E SARMAST (HAJIPUR BIHAR)

SHAIKH ZAHUR HAMID HASOOR (RATAN SARAI BIHAR))



طَلبِ دُعَاء

Silsila-e Shattari Bihar Mai

2022